



UNIVERSITI
TEKNOLOGI
MARA

Pusat Penerbitan Universiti (UPENA)



Pusat Pemikiran &
Kefahaman Islam

Jurnal CITU

Centre for 
Islamic Thought and Understanding

Jilid 2 No. 1

Januari 2006

ISSN 1823-6146

Pemeriksaan Integriti Akademik di Kalangan Warga UiTM:
Teras Pencapaian Kecemerlangan Universiti Bertaraf Dunia

Musa Ahmad
Roziha Janor

Konsep dan Falsafah Pendidikan Islam

Halipah Hamzah

Kesejajaran Etika Keilmuan Menurut Al-Ghazālī dalam
Pembinaan Masyarakat Islam Hadhari

Azizah Zakaria
Azizon Salleh

Adab dan Akhlak Islam dalam Pendidikan Islam:
Satu Kajian Kes di Selangor

Asmawati Suhid

Sumber Sains dan Teknologi Islam

Rukiah Mohamad

Kefahaman Terhadap Falsafah Sains Islam Sebagai Pencetus
Perkembangan Sains dan Teknologi: Satu Tinjauan Awal

S. Salahudin Suyurno

Towards Actualizing the Power of Knowledge in Religions

Siti Fatahiyah Mahamood

Cabaran Keberkesanan E-Learning: Etika Tawhidik
Sebagai Solusi

Mohd Nor Mamat

Program Pengajian Islam Sepanjang Hayat di Institut
Pengajian Tinggi di Malaysia (IPT): Kajian Perlaksanaan di
Universiti Malaya (UM) dan Kolej Dar al-Hikmah
(KDH), Kajang

Nurhidayah Muhd Hashim
Siti Khadijah Abd Manan

Penghayatan Terhadap Konsep *al-Sadaqah* di Universiti
Teknologi MARA (UiTM), Shah Alam

Ghafarullahuddin Din
Mohd. Radzi Othman
Nazrudin Hashim

Development of the Legal and Regulatory Framework for the
Islamic Banking System in Malaysia

Muhamad Rahimi Osman

Towards Actualizing the Power of Knowledge in Religions

Siti Fatahiyah Mahamood

Abstract

Religion is an important element which has all the hallmarks of full respective cultural system. Religion is also defined as a belief in the ultimate reality that helps to uncover the meaningfulness in the midst of the mundane by exploring the transpersonal dimension of the internal and infinite life. Hence, all religions in this universe always encourage the people to seek and acquire knowledge as it plays a vital role in the entire aspect of human lives. According to Locke, all of men that we met; nine parts of them are what they are good or evil, useful or not, is being judged by their education. Alvin Toffler says in his book of Powershift that the new accelerated system for wealth creation is increasingly dependent on the exchange data, information and knowledge. It is 'super-symbolic' that wherever no knowledge is exchanged, no new wealth is created. Thus, this paper is concisely prepared in order to explore the power of knowledge in the respective religions. This article concludes that a person who has knowledge is definitely not equal to a person who does not. Those who have knowledge are aware of the truth and act accordingly, thereby having a beneficial impact on those around them whereas those who are ignorant fumble through the world, vainly attempting to satisfy their desires and ultimately failing to gain consciousness of their purpose and duty in this life. It should be clear that knowledge is a means to an end. This is because knowledge revives the dead hearts and drives them out of darkness into light, and because knowledge is the light of the inner eyes that cures one's blindness and restores his inner sight.

Introduction

The 'enlightened understanding' refers to the term of knowledge that plays a very significant role in every religion. Nowadays, the embark of

sciences and technologies have enjoyed a remarkable progress that lead to the rapid and exciting paradigm changes. One of the most important factors in this progress is the expertise resulting from specialization, which has enabled human beings to utilize profound and highly detailed stores of knowledge. In order to know and understand these kind of changes, the society now are being motivated to begin searching for answers, with a variety of different people searching in a variety of ways, amassing knowledge in ever-increasing detail. But the more they learned, the more there was to learn, and the search for knowledge went deeper and deeper into various specialized channels.

The world has long been absorbed in this specialized search for knowledge and delighting in the knowledge found. Now we find ourselves immersed in a mass of minutiae, and we tend to think, speak, act and try to solve problems in a specialized and knowledgeable way. When transmitting any set of ideas from one culture to another, we are confronted not only with a difference of language, but a disparity of backgrounds and cultural values. According to Dato' Prof. Dr. Raja Abdullah Raja Yaacob and En. Wan Abdullah (1999) the step of knowledge is being illustrated in the Knowledge Spectrum that can be summarized as follows:

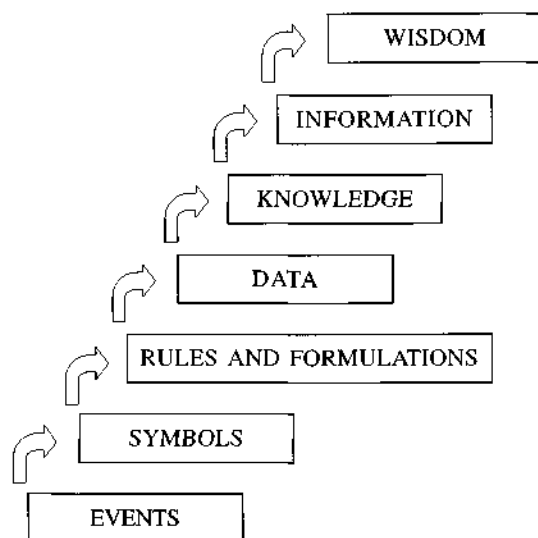


Figure 1: Knowledge Spectrum

- Data:** Letters, numbers, lines, graphs and symbols etc which are used to represent events and their state, organized according to formal rules and conventions.
- Information:** The cognitive state of awareness (as being informed) given representation in physical form (data). This physical representation facilitates the process of knowing.
- Knowledge:** The cognitive state beyond awareness. Knowledge implies an active involvement understanding and the ability to extend the level of understanding to meet life's contingencies. Knowledge can also refer to the organized record of human experience given physical representation (books, reports).
- Wisdom:** Implies the application of knowledge as contained in human judgement centered around certain criteria or values that are generally accepted by the culture or society.

But according to the Islamic perspective not all informations will turn into knowledge. Hence, only true information is considered as knowledge.

It is highlighted that every religion signifies the importance of knowledge and every religion seeks to provide one absolute answer to the fundamental questions of life, covering all levels, from the highest to the lowest. As religion offers this comprehensive and immediate truth, an answer that is suitable for the masses, which at the same time is not verifiable through any of the five senses only but it must hinge on faith and strong belief.

The Concept of Knowledge According to Islam

Although all knowledge belongs to Allah and is granted by Him to mankind, some knowledge is revealed to man through His chosen people who are the Prophets. Some knowledge is granted to man when he strives with his mind and soul. The former, has the status of absolute truth and the latter; has the status of tentative truth always to be judged with reference to the former. In Islamic knowledge, the revealed knowledge is put at the highest level of its hierarchy. It is because the revealed knowledge comes directly from Allah where it is transmitted to the people through the Angel of Jibril or through the Prophet himself. In conjunction with this, all the knowledge required must be related to the revealed knowledge

in the holy Quran. Allah had mentioned that the status of a certain person is upgraded according to the level of knowledge attained. "...Allah will exalt in degree those of you who believe, and those who have been granted knowledge..." (Al Mujadalah: 11) and He said: "...It is only those who have knowledge among His slaves that fear Allah..." (Fatir 35: 28)

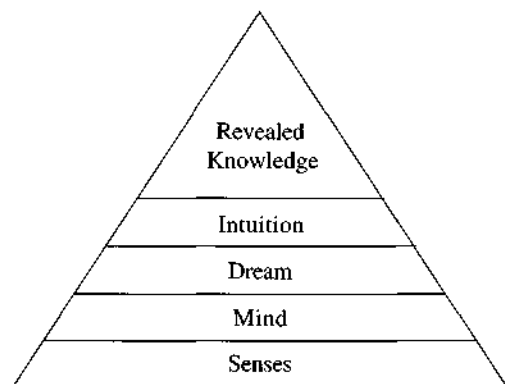


Figure 2: Hierarchy of Islamic Knowledge

In order to lay bare to the Islamic theory of knowledge, it is imperative that we turn our attention to the Holy Book 'al-Quran', the fountain head and bed-rock of Islamic doctrinal belief and faith. Islam has its central task; the construction of a social order on viable ethical basis. It is a practical remedy for the multiple elements of humanity and a recipe for how man can transcend his banalities to create a positive human brotherhood. Therefore, to derive a theory of epistemology from it, a determination of its teachings into a cohesive enough unity is required. Islam is a divinely revealed monotheistic religion. It is a complete way of life-ideology or Deen. As such, its epistemology is deeply enmeshed in its overall metaphysical view of reality and being.

In the Islamic theory of knowledge, the term used for knowledge in Arabic is '*ilm*'. Knowledge in Western world means information about something, divine or corporeal. While '*ilm*' is all-embracing term covering theory, action and education. As the Islamic revelation started with the word '*iqra*' which mean read or recite.

In the Islamic context, the knowledge-seeking mind has not only a conceptual-spirit being, but also a social-material existence. Islam has never allowed the speculative and active lives to become totally divorced

from each other. Thought and reflection have always been wedded to action. On the other hand, according to a prophetic tradition, an hour of thoughtful reflection is better than sixty years acts of worship. But knowledge without action has been described as a tree without fruit.

According to Taha J. al- 'Awani (1995), the Islamic knowledge is concerned with identifying and erecting a tawhid-based system of knowledge (a tawhidic episteme), where tawhid is applied to pursuit of knowledge. It is based on fundamentals:

Firstly: the conceptual activation of the articles of faith and their transformation into a creative and dynamic intellectual power capable of presenting adequate replies to what are known as the ultimate questions. This may take place through a perceptive understanding of theology and the elements of its methodology.

Secondly: the elaboration of the paradigms of knowledge that guided historical Islam and its legal, philosophical and other schools of thought. This must be done in order to link those with the intellectual output of the past and to evaluate the extent to which they contributed to the dynamism and comprehensiveness of that output. Such an elaboration will also assist in defining the relationship between those paradigms and the various intellectual trends and crisis faced by the Muslim world at different periods in its history. A further benefit is the determination of the extent to which those paradigms influenced the development or decline of thought in those periods. In addition, an effort must be undertaken to discover and clarify how limited or partial epistemic system drew from the comprehensive tawhidic episteme mentioned above.

From the two illustrations below, we can see the difference between the secular knowledge (western knowledge) and the integrated knowledge (Islamic knowledge).

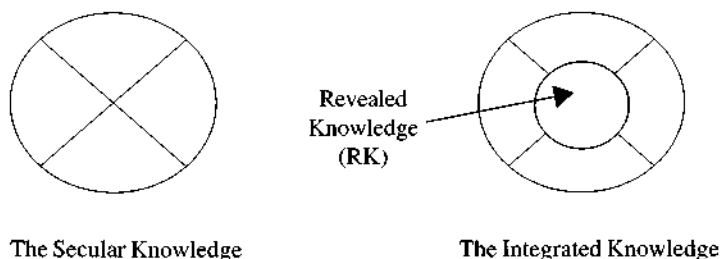


Figure 3: The Difference Between the Secular Knowledge (Western Knowledge) and the Integrated Knowledge (Islamic Knowledge)

Table 1: Secular and Integrated Knowledge

No	Secular Knowledge	Integrated Knowledge
1	Every section is separated	Every section is related to each other
2	Every knowledge is a "stand alone" entity	Every knowledge is based on tawhid
3	No hierarchy of knowledge	The highest hierarchy is the RK
4	Religious knowledge is part of the seeking knowledge	Religious knowledge is the basic of other seeking knowledge

From the Western perspective of knowledge, according to Plato, Descartes and Malebranche, knowledge can be reached through mind and logic. But according to the theory of empiricism, John Locke and Hume define that people can get knowledge through experiment and thinking activities. While according to Alvin Toffler, knowledge is collected from information of certain occurrence.

In Islam *‘ilm* is not confined to the acquisition of knowledge only, but also embraces socio-political and moral aspects. Knowledge is not mere information because it requires the believers to act upon their beliefs and commit themselves to the goals, which Islam aims at attaining. In brief, I would like to say that the theory of knowledge in the Islamic perspective is not just a theory of epistemology. It combines knowledge, insight, and social actions as its ingredients.

The Concept of Knowledge According to Buddhism

In Buddhism, performing right attitude is connected by having the sense of understanding and knowledge which is founded on wisdom. With right attitude, Buddhism is not simply as a system of beliefs, but a teaching that offers an effective system for exploring reality into the deeper levels of mind that leads to the foundation of consciousness itself. This naturally entails an element of penetrative insight and constant awareness. In addition to these more profound teachings, Buddhism also presenting with a system of rituals, which are the natural result of over twenty-five centuries of cultural growth and development.

The Buddhist symbol is in the form of a wheel with eight spokes representing the Noble Eightfold Path, which means the way leading to the cessation of suffering. This Path consists of the following: Right View, Right Motives, Right Speech, Right Action, Right Means of

Livelihood, Right Effort, Right Mindfulness and Right Concentration. This symbol is called "Dhammacakka" or the Wheel of Dhamma and has been adopted as the seal of the World Fellowship of Buddhists. (Ajahn Sumedho, 1998)

On the other hand, the *teaching of knowledge in Buddhism is being done only for those truths which are of benefit*. There are many different kinds of knowledge and many different kinds of truth, but some of them are not useful, they are not concerned with solving the problems of life, the Gautama Buddha (who is considered as prophet) did not teach such truths and was not interested in finding out about them. He concentrated on teaching only those truths which would be of practical benefit. This principle is illustrated in "The Book Of Four Noble Truths" in the simile of the simsap leaves, which the Buddha gave while he was staying with a company of monks in the *Sisapa* forest. One day he picked up a handful of leaves from the forest floor and asked the monks, "Which is the greater number, the leaves in my hand, or the leaves on the trees?" An easy question, and the monks answered immediately. The leaves in the Buddha's hand were very few, while the leaves in the forest were of far greater number.

Then Buddha replied, "It is the same with the things that I teach you. There are many truths that I know, but most of them I do not teach. They are like the leaves in the forest. The truths that I do teach are like the leaves here in my hand. Why do I not teach those other truths? Because they are not conducive to ultimate wisdom, to understanding of the way things are, or to the rectification of problems and the transcendence of suffering. They do not lead to the attainment of the goal, which is Nibbána." [Sisapa Sutta, S.V. 437]

Another important simile was given in answer to some questions of metaphysics. Such questions are among the questions, with which science is currently wrestling, such as: Is the Universe finite or infinite? Does it have a beginning? The scriptures mention ten stock philosophical questions, which had been in existence from before the time of the Buddha. One monk went to ask the Buddha about them. The Buddha refused to answer his questions, but instead gave the following simile:

"A man was shot by a poisoned arrow, with the arrowhead still embedded within him, his relatives raced to find a doctor. As the doctor was preparing to cut out the arrowhead, the man said, "Wait! I will not let you take out this arrowhead until you tell me the name of the man who shot me, where he lives, what caste

he is, what kind of arrow he used, whether he used a bow or a crossbow, what was the arrow made of, what was the bow made of, what was the bowstring made of, and what kind of feather was attached to the end of the arrow. Until I find out the answers to these questions, I will not let you take this arrow out."

[Chulamalunkiyovada Sutta, M.I. 428]

Obviously, if he were to wait for the answers to all those questions that man would not only fail to find out the information he wanted, but also he would die needlessly. What would be the proper course of action here? Before anything else, he would have to have that arrowhead taken out. Then, if he still wanted to know the answers to those questions, he could go ahead and find out.

While discussing about the concept of knowledge in Buddhism, it emphasizes a few features of knowledge that should be concerned: (P.A. Payutto, 1992).

1. Buddhism stresses the importance of seeing the truth right from the first arising of awareness: when eye sees sights, ear hears sounds and the feeling of touching. He will try to establish himself correctly from the beginning. Hence, experiences must be perceived with an aware mind. In brief, there are two ways to do this:
 - i. Cognizing by seeing the truth: to be aware of things as they are, not to be swayed by the power of delight and aversion
 - ii. Cognizing in a beneficial way: that is, cognizing in conjunction with a skillful value, one that will be useful, rather than one that caters to sense desires. This is to perceive experiences in such a way as to be able to make use of them.
2. A factor in attaining knowledge is right thinking; this means thinking that is structured, reasoned and in harmony with causes and conditions. Intelligent reflection is an important factor in the development of Right View, understanding in accordance with reality. The ways of intelligent reflection are:
 - i. **Searching for causes and conditions:** This kind of thinking was of prime importance in the Buddha's own enlightenment. For example, when the Buddha investigated the experience of pleasure and pain, he asked himself, "On what do these feelings of pleasure and pain depend? By what are they conditioned?"

He saw that sense contact is the condition for feeling. Then, asking himself, "By what is sense contact conditioned?" the Buddha saw that the six sense bases are the condition for sense contact, and so on. This is an example of thinking according to causes and conditions.

- ii. **Thinking by way of analysis:** Life as a human organism can be analyzed into two main constituents, body and mind. Body and mind can both be further analyzed. Mind, for example, can be analyzed into vedana (feeling), sañña (perception), sankhára (volitional activities), and viññana (consciousness), where each of these categories can be further divided into even smaller constituents. Feeling, for example, can be divided into three kinds, five kinds, six kinds and more. Thinking in this way is called "thinking by way of analysis," which is a way of breaking up the overall picture or system so that the causes and conditions involved can be more easily seen.
 - iii. **Thinking in terms of benefit and harm:** This is to look at the quality of things, both their benefit and their harm, rather than looking exclusively at their benefit or their harm. Most people tend to see only the benefits of things that they like, and only the faults of things they don't like, but Buddhism encourages us to look at things from all perspectives, to see both the benefit and the harm in them.
3. The method used for finding knowledge in Buddhism is that of verification through personal experience. One of the important principles of Buddhism is that the truth can be known and verified through direct experiences (*sanditthiko*, *paccattam veditabbo viññuhi*). For example, in the Kalama Sutta the Buddha advises the Kalama's not to simply believe in things, but "when you have seen for yourself, which conditions are skillful or unskillful, then strive to develop the skillful ones and to give up the unskillful." This teaching clearly illustrates practice based on personal experience.

In conclusion, we can see that the utmost goal in acquiring and sharing knowledge in Buddhism is to improve the standard of life, to solve problems and to aim at the transcendence of suffering.

The Concept of Knowledge According to Hinduism

In chapter four of the Book Of Baghavat-Gita, Lord Krishna reveals how spiritual knowledge is received by disciplic succession and the reason and nature of His descent into the material worlds. In the chapter of "Approaching The Ultimate Truth," He also explains the paths of action and knowledge as well as the wisdom regarding the supreme knowledge which results at the culmination of the two paths.

Hence, knowledge derived from the genuine spiritual experience which is given the utmost importance. One scripture says that immortality, the ultimate spiritual goal of Hinduism cannot be achieved by studying the scriptures alone. It has to be experienced. Experiential spiritual knowledge is given much more importance than mere theoretical knowledge. According to Swami Vivekananda: "Spiritual knowledge is the only thing that can destroy our miseries for ever; any other knowledge removes once only for a time" (Swami Vivekananda,1982). Stated in Bhagavad Gita: "I shall tell you in full, of knowledge, speculative and practical knowledge which, nothing more here remains to be known" (Chapter7: 2)

On the other hand, in Hinduism they believe in the Goddess of Saraswathi who is the consort of Lord Brahma (Lord of Creation). She is known as the Goddess of wisdom and learning. Saraswati is the one who gives the essence of our own self. She is considered as the personification of all knowledge – arts, sciences, crafts and other skills. She has a beautiful and elegant presence, is pure white in colour, clad in a white sari, seated on a white lotus, representing purity and brilliance. She has four hands representing four aspects of human personality in learning; mind, intellect, alertness and ego. She has the sacred scriptures in one hand and a lotus (a symbol of true knowledge) in the other hand. The seat is from a lotus or peacock implies that the teacher is well-established in the subjective experience of truth. When sitting on a peacock she reminds us that wisdom suppresses ego.

Hinduism also categorizes the stage of the life which consists of four stages (ashrama dharma):

- i. **Brahmacharya**, the period of acquiring knowledge
- ii. **Grhastha**, the period of managing household life
- iii. **Vanaprastha**, the period of retirement from worldly activities
- iv. **Sannyasa**, the period of absolute renunciation

1. Brahmacharya

The first stage is to acquire knowledge to build up a character that will rule supreme in later life. In this period, the Hindu ought to find the right convictions regarding the real nature of the soul and the world. From this stage, we can see that knowledge plays the most significant role in Hinduism as it becomes the first responsibility for the Hindus to ensure that he will gradually attain the final aim in the whole life accordingly. As stated in the book of Thirukkural: "Who learn and here the knowledge of true obtain, shall find the path that higher cometh not again" (Chapter 36: 6)

2. Grhastha

In the second stage he is expected to marry and lead a pious householder's life after having the vital knowledge that he acquired in the first stage. In this stage he tries to realize the first three of the four ideals or objectives in life, namely, dharma (religious merit), artha (wealth, position, worldly prosperity, etc.), kama (pleasure) and moksa (salvation). But it has been specifically stressed that while realizing dharma, artha and kama, he must subordinate artha and kama to dharma. The householder, who aspires for moksa in the long run, knows that it cannot be attained except by severe self-discipline of a type which is not attainable by him as a layman. As a result, he only aspires to perfect himself in the first instance, in the performance of his own duties, so that he may adopt sannayasa, i.e., the stage of renunciation.

3. Vanaprastha

In this third stage he retires from worldly activities, abandons efforts for attaining the ideals of artha and kama and concentrates his attention on the first ideal of dharma.

4. Sannyasa

After successfully crossing the third stage an individual enters the fourth stage which is marked by a sense of absolute renunciation and in this stage he aspires for the last and the most important ideal of moksa.

Another aspect of the Hindus practise that shows that the idea of acquiring and sharing knowledge is through the implementation of the ways to attain the highest level of self-purification which is divided into three ways: Karma Yoga, Bhakti Yoga and Jnana-Yoga.

1. Karma Yoga

According to Swami Vivekananda in his book of "*Karma Yoga and Bhakti Yoga*", Karma Yoga is selfless service towards humanity. Karma Yoga is the Yoga of action which purifies the heart and the mind for the reception of Divine Light or attainment Knowledge of the Self. The important point is that the person will have to serve humanity without any attachment or egoism. The practice of Karma Yoga prepares the aspirant for the reception of knowledge of the Self. It makes him a proper aspirant. Ignorant people jump at once to Jnana Yoga, without first having a preliminary training in Karma Yoga. That is the reason why they fail miserably to realize the Truth.

A Karma Yogi should be absolutely free from lust, greed, anger and egoism. He should not expect any kind of fruits for his actions herein and hereafter. By doing selfless service he purifies his heart. Egoism, hatred, jealousy, ideas of superiority and all the kindred negative qualities will vanish. As a result, he will develop humility, pure love, sympathy, tolerance and mercy. Sense of separateness will be annihilated and selfishness will be eradicated. He will get a broad and liberal outlook on life. He will then begin to feel oneness and unity. Eventually he will obtain knowledge of the Self-Purification.

2. Bhakti-Yoga

Bhakti is a sacred and a higher emotion with sublime sentiments that unites the devotees with the Lord. It focuses more on the concept of love which begins by having faith and then followed by having attraction and adoration. Adoration leads to the suppression of mundane desires. As a result, the single-mindedness and satisfaction are attained followed by the growing attachment and supreme love towards God.

In this type of highest Bhakti all attraction and attachment which one has for objects of enjoyment are transferred to the only dearest object, viz., God. This leads the devotee to an eternal union with his Beloved and culminates in oneness. Knowledge or wisdom will dawn by itself when the Hindu practice Bhakti Yoga. Bhakti is the pleasant, smooth, direct road to God. Bhakti is sweet in the beginning, sweet in the middle and sweet in the end. It gives the highest, undecaying bliss.

3. Jnana-Yoga

Jnana means wisdom or knowledge in Sanskrit. Jnana Yoga is a technique for seeking liberation in which identification with the real Self (rather

than with the body or ego) is developed by a steady effort to discern or discriminate between pure awareness and the objects of awareness. This process will withdraw the mind and emotions from perceiving life and oneself in a deluded way so that one may behold and live in attunement with Reality, or Spirit. This level is considered as the most difficult way to reach as the Hindus should have the knowledge as the root of its foundation.

Finally, it is quoted in The Bhagavad Gita (The rule Of Wisdom):

“The man who is full of faith obtaineth wisdom, and he also hath mastery over his senses; and having obtained wisdom, he goeth to destruction; nor that beyond, nor happiness, is there for the doubting self.” (Robert O. Ballou, 1986). And stated in the book of Thirukkural: “With soul submit they stand, as paupers front a rich man’s face; Yet learned men are first; th’ unlearned stand in the lowest place.”

(Chapter 40:5)

The Concept of Knowledge According to Confuciousnism

Confucius, a great Chinese philosopher was born in 551 BC. He was concerned with the way people treated other people and emphasized the importance of the rule of law, filial piety and each individual carrying out his/her duties in accordance with the rules of society. His thoughts, ideas and conversations with his followers have been documented in the *Analects* (Lun Yu). Confucianism is meant the complex system of moral, social, political, and religious teaching built up by Confucius. Confucianism aims at making not simply the man of virtue, but the man of learning and of good manners. The perfect man must combine the qualities of saint, scholar, and gentleman. Up to this end, right knowledge was to be held indispensable. Like Socrates, Confucius taught that vice sprang from ignorance and that knowledge led unfailingly to virtue. The knowledge on which he insisted was not purely scientific learning, but an edifying acquaintance with the sacred texts and the rules of virtue and propriety.

A hallmark of Confucius’ thought is his emphasis on knowledge and education. He disparages those who have faith in natural understanding or intuition and argues that the only real understanding of a subject which

derives from authentic knowledge. We can extract the concept of knowledge according to Confucius which is stated in his Book of Analects:

1. Definition of knowledge:

The Master said, "Yu, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it; – this is knowledge." (Chapter Two)

2. The steps of learning:

He said: "I have no inborn knowledge. I love antiquity and I search for it [knowledge] assiduously." He also said, "Among three men who are walking together (myself being one of them), I am certain to find my teacher, a good one in order to emulate him, and a bad one in order [recognize in him what in myself I must] correct." (Chapter Two)

But to recognize this kind of observation, one must process it. He is quoted as saying to a student: "Do you think that my way of acquiring knowledge is simply to study many things and remember them?" The student said, "Yes, isn't that the case?" Confucius replied, "No, I have one principle which I use like a thread, upon which to string them all." This sounds like a rationalist who seeks to arrange his observations (the world's phenomena) according to the principle of his own faculty of mind. (Creel, H.G., 1989)

When referring to his own way of learning, he said -To hear much, select what is good, and follow it. As he said: , "There may be those who act without knowing why. I do not do so. Hearing much and selecting what is good and following it; seeing much and keeping it in memory: this is the second style of knowledge." (Chapter Seven)

3. The Combination of thinking and seeking knowledge:

The Master said, "Learning without thought is labor lost; thought without learning is perilous." Meaning that he who learns but does not think is lost. He who thinks but does not learn is in great danger. (Chapter Two)

Confucius said, "The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanor, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere.

In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties his anger may involve him in. When he sees gain to be got, he thinks of righteousness.” (Chapter 16)

4. The Combination of having knowledge and virtue:

The Master said, “When a man’s knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again. “When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him. “When his knowledge is sufficient to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety: – full excellence is not reached.” The Master said, “The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small man may not be intrusted with great concerns, but he may be known in little matters.” The Master said, “Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue.” (Chapter 15)

5. The difference between knowledgable man and the ignorant:

Confucius said, “Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so readily get possession of knowledge, are the next. Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn; – they are the lowest of the people.” (Chapter 16)

He also highlighted the danger of not having knowledge by saying: “There is the love of being benevolent without the love of learning; – the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning; – the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning; – the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning; – the beclouding here leads to rudeness. There is the love of boldness without the love of learning; – the beclouding here leads to insubordination. There is the love of firmness without the love of learning; – the beclouding here leads to extravagant conduct.” (Chapter 17)

6. Knowledge is the root of everything:

Confucius emphasized the importance of knowledge by saying: "Things being investigated, knowledge become complete. Their knowledge being completed, their thought were sincere. Their thought being sincere, their heart then were rectified. Their heart being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy." (Robert O. Ballou, 1986)

In conclusion, we can see that the core of Confucian philosophy is contained in these words:

The men of old, when they wished their virtues to shine throughout the land, first had to govern their states well. To govern their states well, they first had to establish harmony in their families. To establish harmony in their families, they first had to discipline themselves. To discipline themselves, they first had to set their minds in order. To set their minds in order, they first had to make their purpose sincere. To make their purpose sincere, they first had to extend their knowledge to the utmost. Such knowledge is acquired through a careful investigation of things. For with things investigated knowledge becomes complete. With knowledge complete the purpose becomes sincere. With the purpose sincere the mind is set in order. With the mind set in order there is real self discipline. With real self discipline the family achieves harmony. With harmony in the family the state becomes well governed. With the state well governed there is peace throughout the land.

The Concept of Knowledge According to Christianity

For the Christians, knowledge or the enlightened understanding of itself is not enough. It should be the proper knowledge sought after with the proper heart. According to Abba Matta El Meskeen there are two ways of reading:

- i. When a man reads and puts himself and his mind in control of the text, trying to subject its meaning to his own understanding and then comparing it with the understanding of others.

- ii. When a man reads putting the text on a level above him trying to bring his mind into his submission to its meaning, and even setting up the text as a judge over him, counting it as the highest criterion.

The first way is suitable in reading any book but the second is indispensable in reading the Bible. While the first way gives man mastery over the world, which is his natural role. The second gives God mastery as the all-wise and all powerful Creator. But if man confuses the roles of those two methods, he will lose them both; for if he reads science and literature as he should read the gospel, he grows small in stature, his academic ability diminishes and his dignity among the rest of creation dwindles. (Syed Ali Ashraf and Paul, 1993).

The most important knowledge in Christianity is the knowledge of God. Stated in the Bible: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33) and; "It is written in the prophets, 'and they shall all be taught of God.' Everyone who has heard and learned from the Father, comes to Me." (John 6: 45).

Therefore, according to the Christian, the knowledge is divided into two kinds: They are speculative and practical; or in other terms; natural and spiritual. The former remains only in the faculty of mind. No other faculty but the understanding is concerned in it. It consists in having a natural or rational knowledge of the things of religion, or such knowledge as is to be obtained by the natural exercise of our own faculties, without any special illumination of the Spirit of God. The latter rests not entirely in the head, or in the speculative ideas of things, but the heart is concerned in it; it principally consists in the sense of the heart. The mere intellect, without the will or the inclination, is not the seat of it. And it may not only be called seeing, but feeling or tasting. Thus there is a difference between having a right speculative notion of the doctrines contained in the Word of God, and having a due sense of them in the heart. In the former consists the speculative or natural knowledge, in the latter consists the spiritual or practical knowledge of them.

After having the knowledge of God, the matter arises of what must be done with the knowledge that he obtained. If we gain the knowledge but do nothing with it we are as good as those who have no knowledge. The Christians believe that those who know about God's truths but do not act consistently with one who believes.

To illustrate, someone learns of the danger of hell and that he, being lost, is bound there and yet he does nothing. Imagine if the same man

was informed that a notorious criminal had escaped from prison and was seen in his neighborhood. Absolutely he would take all the precautions he could to avoid the dangerous man. The difference is the level of faith one has in the information. Notice the knowledge of Jesus Christ discussed by Peter, "And beside this, giving all diligence, adds to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (II Pet. 1: 5-8).

Therefore, the action taken by the one who possesses the knowledge of Jesus Christ is not only to simply know but upon the attitude that lies in the appreciation of preaching the information and apply it. It is also highlighted the impact of being an ignorant by saying: "My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children." (Hosea 4: 6)

Conclusion

There is no doubt that the combination of knowledge and having a firm belief in religion enhance a key role in producing the future civilizations and manpower of the nations. The needs to integrate professional skills, well-rounded personalities and national integration are the main factors which are leading towards the betterment of actualizing the moral and religious knowledge. Without those efforts, it will create the emergence of more "schooled barbarians". It should be reminded that the knowledge super highway could be created but it is pointless if no one is trained to drive on that highway.

Bibliography

- Afzalur Rahman (1981). *Quranic Science*. London: The Muslim Schools Trust.
- Ahmad Shalaby, Prof Dr. (1976). *Sejarah Pendidikan Islam*. Alihbahasa Prof H Muchtar Jahja, Drs M Sanusi Latief. Singapura: Pustaka Nasional.

- Al Farouqi, Ismail Raji (1998). "Islamization of Knowledge: Problems, Principles and Prospective": *Islam: Source and Purpose of Knowledge*. Virginia, U.S.A: The International Institute of Islamic Thought.
- Ajahn Sumedho (1998). *The Four Noble Truths*. England: Thorsons.
- Az Zuhaily, Wahbah, Dr. (1988). *Al Fiqhu Al Islamiyy Wa Adillatuhu*. Jld. 4-6. Ed. 2. Damascus: Darul Fikr.
- Christian Jochim (1986). *Chinese Religions As A Cultural Perspective*. London: Prentice Hall International (UK) Limited.
- Creel, H.G. (1989). *Confucius The Man and The M31*. New York: The John Day Company.
- Do-Dinh, Pierre (1969). *Confucius and Chinese Humanism*. New York: Funk and Wagnall's.
- Fadzlullah Hj. Shuib (1996). *Kecemerlangan Ilmu Dalam Sejarah dan Tamadun Islam*. Kuala Lumpur: Pustaka Warisan.
- Mary Pat Fisher and Robert Luyster (1991). *Living Religions*. London: Prentice Hall International (UK) Limited.
- Muhammad Qutb (1976). "Al I'lam Al Islamiyy": *Al I'lam Al Islamiyy Wa Al 'Alaqat Al Insaniyyah: An Nazariyyah Wa At Tatbiq* (Kumpulan Kertas Kerja Nadwah Belia Islam Dunia). Riyadh, World Association of Muslim Youth.
- P. Lal, *The Dhammapada*. English Translation. (Other details were written in Sanscript).
- P.A. Payutto (1992). *Towards Sustainable Science*. Chiang Mai: Faculty of Science. Translated from *Buddhasasana ny Thana Pen Rahk Than Korng* by Bruce Evans.
- Osman Bakar (1992). *Classification of Knowledge In Islam*. Kuala Lumpur: Institut Kajian Dasar.

Rev. G.U. Pope, *Thirukkural* (2004). English Translation. (Other details were written in Sanscript).

Robert O. Ballou (1986). *The Portable World Bible: A Comprehensive Selection From 8 great Sacred Scriptures of The World*. New York: The Viking Press.

Syed Ali Ashraf and Paul H. Hirst (1992). *Religion and Education*. Cambridge: The Islamic Academy.

Syed Othman AlHabshi dan Aidit Haji Ghazali (ed.) [tt]. *Islamic Values and Management*. Kuala Lumpur: Institut Kefahaman Islam Malaysia.

Swami Swarupananda (1993). *Srimad Bhagavad Gita*. Culcutta:Advaita Ashrama.

Swami Vivekananda (1982). *Karma Yoga and Bhakti Yoga*. New York: Ramakrishna-Vivekananda Center.

Toffler, Alvin (1980). *The Third Wave*. 1st ed. New York: Morrow.

Vinaya-Pitaka I. 1954. quoted in *Buddhist Texts Through The Ages*, ed. Edward Conze New York: Philosophical Library.

Waley, A. (1978). *The Analects of Confucius*. New York: Vintage Books.

Appendix

The index of Holy Quran on the subject of knowledge:

1. Necessity of learning. ("E'lamoo" 27 times)
2. Repeatedly blame on forsakers of knowledge.(6:50, 2:219, 7:176)
3. Emphasis on education. (9:122)
4. Knowledge, the goal of creation. (65:12)
5. Education, the goal of all the prophets' missions. (2:151)
6. Reflection, the goal of the descending of the Quran. (38:29)
7. Insight, the goal of the Prophet's ascension. (17:1)

8. 'Read', the first word of Allah in Islam. (96:1-5)
9. Knowledge, is light & brightness. (13:16)
10. 'The Learned' only know the secret of the universe. (30:22)
11. 'Allah', the first teacher. (2:31)
12. Knowledge, human's privilege. (2:33)
13. The more you know, the closer to God. (58:11)
14. 'Prophets' were seeking more knowledge. (20:114)
15. 'Knowledge' man's salvation key. (34:46)
16. Knowledge is a pride. (27:15-16)
17. Knowledge, the main condition of leadership. (eg.12:55)
18. Knowledge, the spring of faith. (34:6)
19. Knowledge, the spring of piety. (35:28)
20. Knowledge, the spring of Zohd (type of self-control). (28:80)
21. Knowledge, the spring of technological achievement. (28:78)
22. Knowledge is might. (27:40)
23. Knowledge is the spring of purification. (2:129)
24. Knowledge is the spring of patience. (18:68)
25. Knowledge, an abundant benefit. (2:269)
26. The hellish are the ignorant. (7:179)
27. Ignorance is the source of declination. (8:22)
28. Ignorance is blindness. (13:19)
29. Living with ignorance is the lowest level of life. (22:5)
30. Ignorance is the source of blasphemy (Kofr). (7:138)
31. Ignorance the main reason of failure. (8:65)
32. Ignorance is the source of publicizing corruption. (27:55)
33. Ignorance is the source of prejudice & stubbornness. (48:26)
34. Ignorance is the source of seeking excuses. (2:118)
35. Ignorance is the main reason of blindly mimicking. (21:52-54)
36. Ignorance is the main reason for disunity and conflicts. (59:14)
37. Ignorance is the main reason for pessimism. (3:154)
38. Ignorance is the source of rudeness. (49:4)
39. Ignorance is the main reason for social disasters & regret. (49:6)
40. Ignorance changes true evaluation. (2:216)

SITI FATAHIYAH MAHAMOOD, Pensyarah CITU-INTEC, UiTM Shah Alam